



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. Verily We sent Noohan ³⁵⁴⁶ (Noah) to his people let-warn[you ^s]your ^t people, from before that (belides/ eventuates) ^x them a painful torment.	إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾
2. Said [he]: O, my people verily I am for you ^b (iterative warner) manifest.	قَالَ يَنْقُومُ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ﴿٢﴾
3. That let-you ^z worship Allah and ettaqobo (let guard you ^z against the displeasure of Him) and let-obey you ^z [me] ³⁵⁴⁷ .	أَنْ أَعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا ﴿٣﴾
4. [He]forgivesfor you ^b of your ⁿ offenses and delays you ^b to ajal ³⁵⁴⁸ (term-limit) musamma ³⁵⁴⁹ (that which is designated and/or named); verily Allah's ajala (term-if it ^x came not(to be)delayed [it ^x] had you ^c [were] know you ^z .	يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾
5. Said [he]: my Lord; verily I invited my people nightly and daily.	قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾
6. Then not augmented them my invitation except a fleeing.	فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٦﴾
7. And verily I, everywhen I invited them to forgive them [You ^s], they ^z made/emplaced their fingers in ears and istaghsban ³⁵⁵⁰ (affirmably overlaid they ^z) their-selves ^w by their garments and they ^z persisted istakbar ³⁵⁵¹ (they ^z affirmed their ⁿ prideful haughtiness) istekbaran ³⁵⁵² (affirmable prideful haughtiness).	وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْبَعَهُمْ فِيْٓءَاذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾
8. Afterwards verily I invited them openly.	ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ﴿٨﴾
9. Afterwards verily I proclaimed/unfolded for I concealed for them israr ³⁵⁵³ (absolute	ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾
10. So I said: let-see you ^z your ⁿ Lord's verily He [was] Ghaffarn (Ever/ Stout Forgiver).	فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ

³⁵⁴⁶ Allah's messenger Noah is the first messenger from Allah to the mankind. There is interesting story about him in a as he discusses *Ayah* 14 of (S7:14)!

³⁵⁴⁷ The letter “ن” in “اطيعون,” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “اطيعون” is omitted, for “التخفيف،” = “alleviation, lightening” or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

³⁵⁴⁸ The word “الأجل” means term-limit, see اللسان!

³⁵⁴⁹ The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named!

³⁵⁵⁰ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

³⁵⁵¹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!

³⁵⁵² The word “istekbaran”=“استكباراً” does not have an exact English equivalent *per se*! It is, masculine, subjective noun, meaning: affirmance-of-self arrogance. Hence, we transliterate and parenthetically explain!

³⁵⁵³ Ibid, except for “إسراراً”

³⁵⁵⁴ The word “استغفروا” = “اطلبوا الغفران” = “you^f seek forgiveness!” In English there is no seemly way to say: “استغفروا” *per se*! So I settled for saying: “you^f seek forgiveness!”

11. Sends [He] on you ^b the Heaven ^w abundantly	كَانَ غَفَارًا ﴿١١﴾ يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مَدَرَارًا ﴿١٢﴾
12. And [He] supplies you ^b by possessions and sons and [He] makes for you ^b gardens ^w and [He] makes for you ^b rivers.	وَيُمَدِّدُكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلُ لَكُمْ جَنَّاتٍ وَيَجْعَلُ لَكُمْ أَنْهَارًا ﴿١٣﴾
13. What(is) for you ^b not fear ³⁵⁵⁵ you ^z for Allah a	مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٤﴾
14. While ³⁵⁵⁶ <i>qad</i> (already and affirmatively) [He] created you ^b (in) phases.	وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٥﴾
15. Have not seen you ^z how created Allah seven Heavens ^w <i>ttebaqan</i> ³⁵⁵⁷ (in tiers/superposing).	أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ﴿١٦﴾
16. And [He] made the moon ^x in them ^{y3558} an illumination ^x and [He] made the sun ^w a lamp ^x .	وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ﴿١٧﴾
17. And Allah sprouted you ^c from the Earth ^w (absolute-sprouting).	وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٨﴾
18. Afterwards [He] returns you ^b in it ^w and ([He] emerges/produces you ^z) <i>ekbrajan</i> ³⁵⁶⁰ (absolute emergence).	ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٩﴾
19. And Allah made for you ^b the Earth ^w (as) a carpet/an expanse ³⁵⁶¹ .	وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ سَاطًا ﴿٢٠﴾
20. To thread you ^z of it ^w paths <i>fejajan</i> ³⁵⁶² (spacious-	لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢١﴾
21. Said Noohon (Noah): my Lord, verily they disobeyed me, and <i>ettaba'ao</i> (closely-followed they ^z) whom ^p not augmented him his possession and his children except a loss.	قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدَهُ إِلَّا خَسَارًا ﴿٢٢﴾
22. And machinated they ^z a machination <i>kubbara</i> (enormous).	وَمَكْرُوا مَكْرًا كُبَرًا ﴿٢٣﴾
23. And they ^z said: assuredly let-not leave [you ^z] <i>aa'lehata</i> ^w (deities) ^w and assuredly let not leave [you Waddan, and nor <i>Suwa'an</i> , and nor <i>Yagbotha</i> and <i>Ya'ooqa</i> and <i>Nasra</i> ³⁵⁶³ .	وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٤﴾

³⁵⁵⁵ The word “ترجون” from “رجا” meaning: *feared*! But such meaning for “رجا” is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: “ما رجوتك أي ما خفتك” see اللسان!

³⁵⁵⁶ The “و” in this *Ayah* is *adverbial* “و”, hence “while,” see إعراب القرآن، لمحمود صافي!

³⁵⁵⁷ The word “طباقا” is “حال”= *adverbial*! But since in English there is no *adverbial* equivalent for “*tier/superposing*” so I transliterated! Additionally, The word “طباقا” is an epithet, i.e. an *adjective* bearing multiple meanings: (1) plural: for طبق (“جبل و جبل”) or plural for طبقة like (“رقبة و رقاب”), and (2) an *infinitive* noun for إطباق See الدر المصون لـ “أحمد الحلبي”!

³⁵⁵⁸ Some *Arabic linguists* say that the locution “فيهن”= “in [she-]them” is by way of *figure of speech*! Such as: one who saw a *few Americans* and said: “I saw the American!” What he *saw* was some *American* not all of them!

³⁵⁵⁹ The word “نباتا”= “*absolute sprouting*” is “اسم مفعول مطلق، نيابة عن اسم مطلق”= *infinitive objective noun* instead of *infinitive noun*! See إعراب القرآن، لمحمود صافي!

³⁵⁶⁰ Ibid! Only here it is with respect to “*emergence*!”

³⁵⁶¹ That is to say a vast expanse to *inhabit* and *spread* in it! And the word “بساط”= “*carpet*” is also a *figure of speech* for “التكريم”، that is by way providing *bounteous hospitality*, *generous dwellings* as well as extending *ennoblement* to the sons of Adam, as so stated in the *Ayah*: “And laqad (verily, already and affirmatively) *karrama* (had bestowed generosity and ennoblement) *We* Adam’s sons!” (S17:70).

³⁵⁶² The word “فجاج” (also “فجاج” with *dhamma* or *kasrah* on the “ف”) means *wide open valleys*, i.e. not “passes,” as “passes” suggest *narrow gaps between mountains*, according to the *dictionary* definition!

³⁵⁶³ All the names: *Waddan*, *Suwa'an*, *Yagbotha*, *Ya'ooqa* and *Nasr* are idols which the *pre-Islamic* Arabs were worshipping! Such idols were *figures* of good people for which those *Arabians* thought by worshipping such figures, that such *worship* will enable those people to intercede for them with *Allah*!

24. And <i>qad</i> (already and affirmatively) they ^z misled/wasted many/much and not [You ^s] augment the <i>dha'lemeena</i> (injustice-doers) except a	وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾
25. From when ^o their offenses ^v /inequities ^{w3564} (<i>had been</i>) drowned they ^z then (<i>had been</i>) admitted a Fire ^w ; then not they ^z found for them of lesser than/without Allah succorers.	مِمَّا خَطِيئَتُهُمْ أُغْرِقُوا فَأَذْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٥﴾
26. And said Noohon (Noah): my Lord let-not ³⁵⁶⁵ [You ^s] on the Earth ^w of the disbelievers a habitant	وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٦﴾
27. Verily You ^g <i>en(if)</i> [You ^s] leave them ³⁵⁶⁷ (<i>shall</i>) they ^z Your ^t <i>eba'da</i> (worshippers/ submitters/ laves) and beget they ^z except a <i>fa'jeran</i> ³⁵⁶⁸ (religious-cover-ripper) ^x <i>kaffaran</i> ³⁵⁶⁹ (resolutely disbeliever ^x / ingrate ^x).	إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾
28. My Lord: let-forgive [You ^s] for me and for my begetters (<i>parents</i>) and for whoever [<i>he</i>] entered house (<i>as</i>) a believer and for the he-believers and she-believers and let-not [You ^s] augment the (<i>injustice-doers</i>) except <i>tabara</i> ³⁵⁷⁰ (<i>an utter</i>	رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾

³⁵⁶⁴ There is “خطية” and “خطيء” both are “inequities” committed *intentionally* and therefore are *sins*! So, “خطية” in “خطياتكم” is *feminine* and *singular*, and “خطيء” is *masculine* and *singular*!

³⁵⁶⁵ The word “let” here, denotes and connotes the *imperative of expressing a request*!

³⁵⁶⁶ The word “ديار” is of “فيعال” not “إفعال” Thus, “ديار” is an *inhabitant* or *habitant*, and *not intensive noun*! If it were *intensive noun* it would have been “إدوار كفوال” See الراغب!

³⁵⁶⁷ That is let them on the Earth!

³⁵⁶⁸ The word “فاجر” = “ripper of religious cover,” as the religious cover prohibits or prevents its wearer from committing crimes in the open! So when the ripper of religious cover rips off such a cover he *exceeds* the bounds! See الراغب for the word “فاجر”

³⁵⁶⁹ The word “كفار” paralleling “فعل” hence to *intensify* “كفار” it is prefixed as “resolutely ingrate!”

³⁵⁷⁰ The word “تبارا” is an *infinitive noun* = “إسم مصدر، انظر أعراب القرآن لـ محمود صافي” therefore implying intensity; hence “utter” to indicate such intensity!